

15
REV. J. D. REARDON'S

Historical Discourse,

RELATIVE TO THE

Mifflinburg Presbyterian Church.

Delivered July 15, 1876.

Schoch, Pr., Mifflinburg, Pa.

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HISTORICAL DISCOURSE.

Ps. 77; v. 5, first clause, and v. 10, last clause.—I have considered the days of old, * * * I will remember the years of the right hand of the Most High.

The General Assembly of the Presbyterian Church has ordered, for one thing, that the first Sabbath of July, 1876, be observed as a day of praise and thanksgiving to God for the manifold blessings with which He has crowned us as a people. Second, that the pastor of each church deliver a discourse on that day, if not previously done, on the history of his church. Third, that a collection be taken up on that day for building a fire-proof edifice for the Presbyterian Historical Society. A copy of each discourse is to be sent to that society for preservation in its archives. Five special discourses by distinguished ministers in our body are to be prepared. One on the period from the founding of our church to the commencement of the Revolutionary War. One on the period from the war of the Revolution to the adoption of the Presbyterian form of government in 1786. One on the period from the adoption of that form of government to the present time. One on the present condition, prospects, beneficent work, needs and obligations of the church. Besides these, there are to be Historical Sketches of the several boards and agencies established by the General Assembly. All this will be a considering of the days of old. Putting the history of those days in the form of sermons and sketches, will be a remembering of the years of the right hand of the Most High. It is looking over the past and preparing for memory's work in the future. Reviewing the years that are gone, and then writing it out, is helping our own minds and the

minds of those who shall come after us, to recollect what God has done for us as a country, and as a church. With these general remarks I turn to the task in reference to our own history. It is not so long as that of many; neither has it been characterized by the wonderful prosperity with which some have been favored, and yet in it we must recognize the times of the right hand of the Most High. As a congregation we are not a century old, but only fifty eight years of age. The mother, Buffalo Church, is 103.

Our formation took place in 1818, and under these circumstances: Rouse's version of the Psalms, about that time, or a little previous, was set aside, in part, by the Buffalo Church. Against this a number of "good" people had conscientious scruples, and accordingly came to the town of Mifflinburg, between 5 and 6 miles away from the Buffalo Church—there being no Presbyterian organization, of any kind, here then, and no stated preaching. Previous to 1812 Mr. Hood, pastor of the Buffalo Church, had preached once a month for four years in the town; but after that he divided his time between the Buffalo and Milton churches.

Messrs. James M'Clellan, Samuel M'Clellan, Samuel Templeton and James Appleton were the principal leaders in this new organization. And from all that I can gather, Dr. Geo. Junkin was the first to serve them with preaching. He was at the same time teaching the Milton Academy. Dr. John Miller Dickey, one of his pupils and his nephew, and my old pastor, speaks of coming along over with him. Whether he preached for him I do not know. I find, from the memory of per-

sons still living, that besides Messrs. M'Clellans, Appleton and Templeton, with their families, Mr. Ewing and his family also left the Buffalo Church and came to Mifflinburg for public worship; also Mr. Jas. Robinson and family; also Mr. John Linn, and Mr. Geo. Hickson and his sisters; also the mother of Mr. Thompson Linn, and his sister, now the widow Kieffer, came with their mother. Mr. J. Fleming Linn, father of J. Merrill Linn, Esq., and Hon. John B. Linn, Deputy Secretary of State, likewise came to this place for public worship; so also a Mr. Alexander Morrison and his family. They lived where Mr. Shadel, the blacksmith, now lives. The mother of the present Mr. Wm. Steans, also came with her family from the Buffalo Church, to this Church. A Mrs. Strubble also came, walking all the way from near Forest Hill. Mr. Wm. Thompson and family likewise came. They were, you see, all very respectable people. Mrs. Linn and family came from near Hoffa's mill, a distance of about eight miles. James M'Clellan had about six miles to come. He lived near the Union Church. He brought his family in the big wagon. In those days this was a common way of going to church. The present Judge Rule tells of his driving a four-horse team at funerals, using a big Conestoga wagon bed, into which he took the corpse and as many of the friends as could crowd in. Mr. Jas. Robinson was the father-in-law of Samuel M'Clellan. He and his wife rode to church in their gig, a stylish thing in those days, and the rest of the family on horseback. Mr. Samuel M'Clellan and his family came in a dearborn wagon. I mention these facts as incidental things for our young

people to think about and inquire. I cannot give you an historical sketch of this church without quoting from records. This I do impartially. As an historian I refer you to dates, and tell you of facts and incidents, and then make brief comments.

On page 206-7 of the old Minute Book of the Northumberland Presbytery, I find this recorded: Oct. 17th, 1827, a paper was presented by the Rev. John Patterson, containing a petition from a congregation at Mifflinburg, late under the care of the Second Presbytery of Philadelphia, as follows:

"A number of families in and around Mifflinburg having voluntarily associated for Divine worship and godly living, placed themselves some time since under the care of the Associate Reformed Church, and as the Presbytery under whose superintendence they were, has become extinct, it was agreed upon at a public meeting of the congregation, that they place themselves under the care of the Northumberland Presbytery of the General Assembly, and they also appoint their elders, James Appleton and James M'Clellan commissioners to present their petition to said Presbytery. Signed by the Moderator of the Meeting, David Kirkpatrick.

"Resolved. That the prayer of the petition be granted. Whereas, however the organization of the aforesaid congregation by the appointment of elders, without a Presbyterian order is somewhat irregular, yet the extraordinary circumstances in which they were placed seem to the Presbytery to palliate, if not to justify, a departure from the ordinary rule.

"Resolved, That the Rev. David Kirkpatrick, late of the Second

Presbytery of Phila., whose credentials have been before this Presbytery, be received as a member thereof, and that he take his seat accordingly.

"Resolved, That Mr. James McClellan, elder from the Mifflinburg congregation, take his seat as a member of this Presbytery."

This forms a second step in the history of the Mifflinburg Church. It had at that time an existence of nine years.

It is desirable to be brief in this sketch, and yet not so as to be obscure, or to do injustice thereby. I could wish that this duty was not enjoined upon me, or that I could skip over some facts affecting our history.

I quote again from the old record book of Presbytery, page 223 and 224, (Presbytery was meeting here in Mifflinburg,) Mifflinburg, "April 15th, 1828, the minutes of the last meeting were read, and whilst this was in progress, it was resolved that the Rev. N. Todd, of the Carlisle Presbytery, being presented, be and hereby is invited to sit as a corresponding member." Whilst the reading of the minutes of the last meeting was in progress, it was resolved &—(an odd interruption.) On page 225 I read thus—"A petition was presented by some of the inhabitants of Mifflinburg for Mr. Todd's ministerial services at such times as may not interfere with religious worship in the Buffalo church. Presbytery took order in the case; whereupon it was resolved that Mr. Todd be permitted to preach within the bounds of said Presbytery till its next meeting." Our history of trouble is linked with this action. Upon this action is based subsequent decisions affecting the case of this

Church, as I will show by references.

Here is a petition from some of the inhabitants of Mifflinburg six months after the reception of this Church by Presbytery. Was there a necessity for this? During the preceding 14 years no request for preaching had been made by those petitioners. Who were these inhabitants? Why, members of the Buffalo Church. No one will dispute this. Mr. Todd was a teacher in the Academy of this place, and at the same time a minister of the neighboring Presbytery of Carlisle. Mr. Hood was pastor at this time of the Buffalo Church, and lived a few miles from it. Dr. Kirkpatrick was preaching to this, the Mifflinburg congregation, as stated supply, while teaching in Milton. As all historians do, I state facts and express opinions about them. The petition for Mr. Todd's ministerial services was answered with this latitude: "that he be permitted to preach within our bounds until the next meeting." No doubt it was understood that he would preach here, as the petition requested, "and at such times as would not interfere with religious worship at the Buffalo Church," because these petitioners belonged there. The sad thing, and hurtful to this day, is that there was no conscientious regard paid to the hour of preaching here in Mifflinburg by Dr. Kirkpatrick, a member of Presbytery, and stated supply; whereas Mr. Todd was not yet a member. This caused even then a difficulty, as the minutes of Presbytery show. See page 251. October 20th, 1829, also page 256. "Resolved, That Mr. Todd and Mr. Kirkpatrick be directed to make their arrangements, so as both shall not preach at the

same time in Mifflinburg."

The petition for Mr. Todd's services by certain members of the Buffalo Church was answered, by saying, "Resolved, That he be permitted to preach within our bounds until the next meeting." When was the next meeting? Why, six weeks afterwards. The permission was given April 15, 1828, pages 229 and 230. The next meeting was on June the first, and then this action is recorded: "The Rev. Mr. Todd, a member lately under the Carlisle Presbytery, having obtained permission to preach within our bounds till the present meeting, and he not having appeared at this time, the stated clerk was directed to inform Mr. Todd, by letter, that it will be considered irregular for him to exercise ministerial labors within the bounds of the Presbytery, till he present his credentials to this Presbytery or a committee of Presbytery, for their inspection." The next meeting after that action was at Milton, four and a half months later, making six months from the time the petition was presented. Here is a copy of its action then, page 234: "Milton, October 14, 1828, also page 255. The Rev. N. Todd, late a member of the Carlisle Presbytery, presented a letter of dismission, and requested to be received as a member of this body, *provided*" [this was singular; I never heard or read of such a proviso in asking to be received into a Presbytery,] "*provided* Presbytery will permit him to fulfil his engagements with the people among whom he has been laboring for some time past. His request was granted; he accordingly took his seat as a member of the Presbytery." All this is linked in with our history. Mr. Todd joined

Presbytery on the condition that he be allowed "to fulfil his engagements with the people among whom he had labored for some time past," (six months, see above.) How long would such an engagement be likely to last? In the case of a pastor it is for life time, if he and the people are agreed. In the case of stated supply, it is almost always from one stated meeting to another. The engagement then could not have been for more than six months in addition to the time he had already preached. This is the action of Presbytery or permission, to which reference is made by a committee of Presbytery in its decision of 1859—a decision which affects our history. But, then, this action or permission in 1828, was never read in open Presbytery, nor in Synod, neither was it read before the committees of those bodies. Mr. Waller, chairman of the Presbytery's committee, says: "We took the showing of the stated clerk." I myself did not know the nature of this permission, or action, until after the case of our Church had passed beyond the control of Synod, and yet upon that reference or showing by the stated clerk, was based a decision of Presbytery in October, 1859. *I do not believe that the stated clerk himself knew the full nature of the reference. Before noticing the action of Presbytery in October, 1859, let me read another extract from the old minutes of Presbytery, showing that very far back there was something wrong. See page 66, April 15th, 1817. "Presbytery, after deliberating, resolved that it is "disorderly in any member to perform pastoral duties within the bounds, or respecting the members of any congregation of which he is

not the pastor, without the request of the members, and session, or if vacant, of the eldership of said congregation, or except of Presbytery." This record shows that there was some kind of interference somewhere and by some one. All this research is one way of considering the days of old. It was done as a matter of idle curiosity, at first without any thought of ever having to put it into this form to be remembered in the years to come.

A word further with regard to the organization of this Church. I have heard the charge of "illegality." While this was being argued, in one of our ecclesiastical courts, Dr. Grier ended the matter by saying, we do not deny that it is an organized Church. The act of Presbytery in receiving it, made it a child of her own, and gave it territorial rights and limits, the narrowest possible, a town with a 1000 inhabitants, most of which were of German descent. Presbytery, by that act of reception, bound itself to treat this Church as its own born child, or as if she had organized it herself in the most formal manner. This act of receiving gave this Church these territorial rights, and pledged this protection, as much so as to the Lewisburg Church, or the New Berlin Church subsequently. The territory of the mother Church took in those places also, at one time. One of them, Lewisburg, is nearer in distance than Mifflinburg, being 4 miles off from Buffalo, whilst this Church is almost six miles away. From each of these places, and from 5 or 6 miles above Hartleton, the Presbyterians used to go to the Buffalo Church, there being no Church nearer. It has been said that the

Presbytery should have disorganized the Mifflinburg Church at the time of its application, or after its admission. This the Presbytery did not do, because there was no organization in the town nearly 6 miles distant from the Buffalo Church. There was a necessity for such an organization here, and Presbytery acknowledged that necessity by receiving the Mifflinburg Church. It could not have disorganized it before its reception—that would have been an absurdity—and to do so afterwards would have been treachery, unless with the consent of this Church. But Presbytery should have perpetrated this absurdity or practiced this treachery, or else have denied the request in regard to Mr. Todd, or, after allowing him to fulfil his engagement, caused him to cease preaching within the narrowest possible limits of this Church. One thing or the other I think should have been done, and thus an untold amount of harm prevented. But Presbytery took no notice of Mr. Todd's irregularity in preaching here after the time of his permission, although he continued to do so for $5\frac{1}{2}$ years. His permission was only until he should fulfil his engagement. Presby. never appointed him stated supply here for any part of the Buffalo Church, and could not, because the Buffalo Church had a pastor in Mr. Hood. But whilst it did not restrain him in regard to preaching here, nor renew the permission, yet it did appoint him again and again stated supply for New Berlin and Laurelton, and once for Selinsgrove. But Dr. Kirkpatrick it *did* appoint to preach here as stated supply. See old minutes, page 260, 292 and 345.

I make another statement, which at first sight may not seem to have anything to do with our history as a Church. A declaration was made before the committee of the Gen. Assembly that the present pastor of the Buffalo Church had not preached statedly in this town for at least 20 years. Dr. Watson immediately put the question, "do you acknowledge this to be a fact?" He did acknowledge it, with an explanation. In the history of the West Branch, from the pen of Dr. Grier, is the statement that Mr. Hood preached here in Mifflinburg for 4 years previous to 1812. I put, then, together a period of about 43 years, during which neither the former nor present pastor of Buffalo Church preached statedly in this town. I count from 1812 to the time when Dr. Grier became stated supply to the Buffalo Church, in 1835, and then 20 years more. Forty-three years, unless you count the one year of Mr. Todd's permitted, or authorized preaching. But he was not even stated supply and could not be, because Mr. Todd's pastorate and Dr. Grier's joined together. There was no gap between, (see minutes). Our history is one of suffering, because of Presbytery tolerating Mr. Todd's unauthorized preaching. On the strength of that toleration the claim is made of a right to hold services and establish a Church here where one already exists. The result is hurtful to the cause of religion.

I want to glance at our history of trouble further on. In 1855 this Church called the Rev. Jos. B. Adams as its first pastor. He was a very good man. In his time the services by the Buffalo Church were commenced in this town. Mr. Adams was averse to complaining,

and other difficulties arising, he left the field April of 1859. Immediately the Rev. Phineas B. Marr was appointed stated supply. A proposition then was made to unite all the Presbyterians here into one Church. See sessional records of this Church. "August 21st, 1859. At a meeting of the Mifflinburg congregation this day, the following motion was unanimously adopted: 1st, That in the judgment of this congregation it is desirable that the Buffalo and Mifflinburg congregation should be so united as to constitute but one congregation.

"2d, That the Buffalo congregation, or any part of it that may be disposed to unite with us, shall be entitled to an equal interest in Church property and in the government of the congregation with its original members." This was not agreed to, by *Beaumont*

In the following October, (1859), Mr. Marr, or the Church through him, took up an informal, verbal complaint to Presbytery against the present pastor of the Buffalo Church for preaching statedly in the town of Mifflinburg. See minutes, 3 Vol., page 211 and 212. A committee was appointed to hear the parties. The following members of Presbytery composed that committee: Revs. D. J. Waller, Wm. Simonton, and elders James Grier and Dr. Schuyler. *Mr.* Mr. Waller says, "they took the showing of the stated clerk" in reference to the action of 1828. He says, "Mr. Marr was looked upon as a little breachy," and so they regarded this complaint as instigated by him. That committee reported, saying that Dr. Grier had not acted disorderly in preaching in Mifflinburg, according to the admitted records

of the former action of Presbytery. See page 214 and 215. That former action, said to be admitted, was the permission of Mr. Todd to fulfil his engagement, not as stated supply, but as an accommodation.

All this is distasteful to me. I would far sooner omit it; but in the Dr.'s Historical sketch of the Buffalo Church, delivered on June 15th, 1876, he stated, (as I understood him,) before as large an audience as could be collected, that Presbytery pronounced this complaint, in Mr. Marr's time, slanderous. The word "slanderous" was new to me, and under the impression then received, I wrote to the stated clerk and ascertained that the word is not upon the records of Presbytery. Since the appearance of the last part of his discourse in our town paper, I find that the word "slanderous" is not Presbytery's word, but the Dr.'s. It was spoken out to that audience without stating that the present pastor was not then in this field, but was pastor of the Sunbury and North'd. Churches. We do not believe that this was an intended harm, but all of that audience would not discriminate, and therefore the stigma of slanderer would in their minds be affixed to the present pastor sitting there before them.

The Presbytery, in Oct., 1859, based its decision upon the action in 1828, in reference to Mr. Todd, without hearing the record read and without knowing its exact nature. It also added this: "We advise the Mifflinburg Church to grant to the pastor and people of the Buffalo Church the use of their edifice at such times as might suit the engagements of both congregations."

From this decision no appeal was taken, because the session of this Church did not know, or did not think of the rule in the book of Church government, requiring a notice of appeal to be made within ten days after the rising of the Presbytery. But every minister who came to preach here, or was sent as temporary supply, except one, said, take your case up to synod and justice will be done. The session of this Church had begun to feel that they could not obtain an impartial hearing in Presbytery. Shortly after the action of Presbytery in 1859, the pastor of the Buffalo Church commenced to administer the ordinances and at a somewhat later date take in members, some of them from this Church. This made trouble in our history.

In 1865 the present pastor of this Church was settled among them. The second year after being settled, we saw strong reasons for a determination to ask to be released, and spoke to the leading men in the Church about it. This opened their eyes still more to the difficulty of getting and retaining a pastor under existing circumstances. Accordingly, this session voted to invite the sessions of Hartleton and New Berlin to join in a complaint to Presbytery. I refused to vote. Was told I had no right to vote, because I was moderator of the meeting, unless in the case of a tie. This was in the fall of 1867. The complaint, couched in the most respectful language, was presented to Presbytery a few weeks afterwards. It was put into the hands of a committee, of which Dr. Watson was chairman. That committee reported, saying (1) That the matter had been already

adjudicated in 1859. To this one of our Elders replied that the complaint was a new one. (The old, with additional grievances.) (2) The committee then stated that no formal notice had been given to the pastor or people of the Buffalo Church, and therefore it could not be taken up, unless by consent of both parties. The moderator—Rev. Abr. D. Hawn, asked the pastor of the Buffalo Church two, if not three times, do you consent? to which the reply each time was, "I do not care what Presbytery does." It was therefore taken up, speeches made. I made only a simple declaration of my having cultivated all possible respect towards the Dr. and his people. The matter was referred to synod, for settlement. Synod at Danville, Pa., in 1867, heard both parties during three whole sessions, and by a vote of 37 to 13 remanded the case to Presbytery for adjudication, as best acquainted with the facts in the case. I have quoted the synod's own words. Here is an order from a higher court to a lower one; an order affecting our history as a Church. That inferior court was bound to obey as much so as a *commission* subsequently did, being appointed by synod. The inferior court or Presbytery took action, and by a vote of 24 to 11, enjoined the pastor of the Buffalo Church to cease preaching in Mifflinburg, unless by consent of the Mifflinburg Church. It also recommended at the same time that the Mifflinburg Church grant to the Buffalo people the use of their Church edifice at such times as might suit. At such times, &c., is the substance as I remember it.

Immediately a petition was presented for the organization of a

second Buffalo Church in the town of Mifflinburg. This was not granted. An appeal by the pastor of the Buffalo Church from this whole action of Presbytery was taken to synod at its meeting in Lancaster. The judicial committee of synod reported, recommending that, "inasmuch as the case had been heard before and remanded to Presbytery for adjudication, the complaint be dropped." Against this the pastor of the Buffalo Church protested. Then a commission of twelve was appointed, six ministers and six elders, to come into the field. Objections were made to this, but not listened to. The commission met on the 8th of the following December, but failed to do anything for the want of a quorum. Those present adjourned to meet in Lancaster, and failing in this the chairman appointed Lewisburg as the place, and April the 26th as the time. The day came. A quorum of 7 of the 12 was present. That commission in *part* reversed the action of Presbytery, by adjudging that Dr. Grier have the right to preach in Mifflinburg, but not to administer the ordinances, unless under extraordinary circumstances, but that there should be no other organization in the town besides that of this Church. See the *decision as recorded.* This action was appealed from by this Church. Whilst the appeal was pending, proposals, or conditions of union in the future, were made by each party but not adopted. Since the final decision a similar attempt was made, but failed. "Not by might nor by power, but by my spirit, saith the Lord." O this dreadful mountain of Bether between those who profess to love the Lord. The appeal was drawn

up by one of the defendants of Presbytery. The Gen. Assembly appointed a *committee* to hear the appeal. After allowing each one concerned to speak thirty minutes, that committee reported, which report was adopted without any remarks. It was this: We adjudge that Dr. Grier have the right to preach in Mifflinburg, and that the restrictions in regard to the ordinances be removed; but observe, it left that part of the synod's or the commission's decision, in reference to another organization unchanged.

One thing more with regard to this part of our history. As the pastor, I now see what I did not at first, the advantage of my holding back and refusing to vote in favor of a complaint to Presbytery, even when my convictions were with this Church. Had I urged the matter on, I would have been pronounced litigious and censured as such. There was a good deal of endeavoring to find out whether I was not at the bottom of the thing. A member of synod inquired of Dr. Watson, "What kind of a man is the pastor of the Mifflinburg Church—is he quarrelsome?" To which the Dr. replied, "No, but he is one of the most inoffensive." This savors of egotism, in my telling it; but it is better than gold to me, and the more so, coming from one who has been opposed. I did, in synod, and elsewhere, speak of a readiness to quit preaching, or go anywhere else, if only this hurtful state of things might be made right. It is a mountain of Bether. It has made our history one of trouble.

I record something for the eyes of the chairman of the synod's commission. He *may* have a curi-

osity to glance at this history. (1) I regret that he should have avowed his purpose to fight or beat out one of the defendants of the Presbytery's action in enjoining the pastor of the Buffalo Church to cease from preaching here. (2) I regret that he should have said to the pastor of this Church, "I think that seven of the commission can settle the case better than the 12 appointed." (3) I regret, also, that in the chair as presiding officer of the commission, he should have openly expressed a prejudiced state of mind. These are the words taken down at the time, (some one, in his speech was referring to the two defendants of Presbytery, ministers Stevens and Waller), "I know all about them, for I have unfortunately been associated with them in synod for 18 years." (4) I regret that he should have commenced talking to me after the final decision of the Gen. Assembly, saying the whole community is against you. Promptly, but gently, I answered, O no, that is a mistake. Instantly, and excitedly, he said: "There are more lies than mud about this case." I looked at him in astonishment, and without opening my lips turned away. The language was painfully offensive, and uncalled for. I regret all these things, because they have produced an unhappy impression and led to the thought of "warping influences."

But the final decision has been made, and from it there is no appeal, and all parties are enjoined to study the things that make for peace. Directions were sent to Presbytery from the Gen. Assembly's committee that we should arrange our hour of services so as not to conflict. This change of

hour I did make, for this purpose, some time after settling here. The circumstances in Hartleton makes it impossible for me to change again.

You have noticed, that a number of times, as a Church, we are recommended to grant the use of our edifice to the Buffalo people. The offer was made with conditions, but rejected. A wise and experienced man of God, said, "it will never do to attempt to run two Churches of the same kind in the same building." It is like two families occupying the same rooms in the same house, and at the same time. Nothing else than a consolidation will do.

I have felt a great reluctance to record all these things about this part of our history. I leave it for the more pleasing part. I leave it to be deposited in the archives of the Presbyterian Historical Society, to be perused by coming generations.

I have been unable to find any historical records in regard to the earlier part of the existence of this Church except what I have quoted. The session book for that period is lost.

Dr. Geo. Junkin was, from all I can gather, its first regular supply. He being at the time a member of the second Associate Reformed Presbytery of Phila. He came into our body afterwards, and was for many years a useful and prominent member. He was the founder of Lafayette College, Easton, Pa. He is now in a better world.

The Rev. David Kirkpatrick, D. D., was stated supply after Dr. Junkin, and continued as such until the year 1836, when he was dismissed to a Presbytery in Ohio. He has been called to his reward.

After him we learn of the Rev. Phineas B. Marr preaching here to this Church, but how long I cannot ascertain. Next to him the Rev. Geo. W. Thompson became stated supply. This was some time in the year 1840. He continued until in 1846. See sessional records of this church. The Rev. Jas. Williamson served as stated supply from April, 1847, until in the year 1849. The Rev. Mr. Morrison was stated supply from 1850 until in April, 1853. The Rev. Mr. Candor served this Church and the Buffalo Church for six months, during the period when Dr. Grier gave all of his time to the Washington Church in White Deer Valley. Mr. Morrison started during that time to preach for the Buffalo and Mifflinburg Churches, but a disagreement between the two congregations as to which should have the morning hour, led him to abandon it, after preaching only a few times. The Rev. Joseph B. Adams became stated supply from April 18th, 1853, until Feb. 7th, 1855, when he was installed as pastor. The whole installation service was performed by the Rev. James Clark, D. D. The relation was dissolved in October, 1858, and then he served as stated supply until the next meeting of Presbytery. After Mr. Adams left the Rev. P. B. Marr supplied this pulpit again, until during the Rebellion, when he left, and Mr. Daniel Barber took his place for a short time; then the Rev. J. P. Hudson served for six months. For awhile Presbytery sent different ones of its members as occasional supplies.

In the time of Dr. Junkin and Kirkpatrick and others, up to the period when Mr. Thompson preached, the services were held in the old Franklin school house, or acad-

emy, and in the Elias church building, now used as a school house; also in the Methodist church.

In Mr. Thompson's time this church was built at a cost of \$1100. Mr. Thos. Cronmiller was the contractor, and from him Mr. Wm. Young had his contract. Mr. Geo. Boob was the architect. He is said to have lost money by the job. Messrs. Jas. Chambers, Jas. Simon-ton, John Foster, Alex. Templeton and Thos. Yearick were the building committee, but served at different times. The corner stone was laid in April of 1844. It was dedicated in December of the same year.

The ground, composing three lots, was bought from Mr. Samuel Has-senplug, at a cost of \$90.00. The location may have been the right one then, but we do not think so now. It ought to be in a more central and conspicuous part. Its style of architecture is the same as that of the New Berlin Presbyterian church, which is said to have been modeled after the style of the United States bank building in Phila. It was repaired in 1867 at a cost of between five and six hundred dollars. In 1844 a charter of incorporation for this church was obtained. The following names I find affixed: John Forster, Thomas Yearick, James Simonton, Robert VanValzah, Robt. Chambers, Geo. N. Youngman.

The first elders were James Mc Clellan, Samuel Templeton and Mr. Jas. Appleton. Mr. Jas. M'Clellan had been an elder in the Buffalo Church. From the diary of J. Fleming Linn we have this record: "James M'Clellan came to this valley in the beginning of April, 1794, from the neighborhood of the Octoraro Church in Chester county. He was

firm in his opinions, and in nine out of ten cases he was right. I never knew a man who was more willing to acknowledge an error when he discovered it. He was nearly the last of the worthies that first settled our valley." An idea of his religious character may be formed from the fact of his having family worship twice a day, and towards the close of his life three times a day. He was led to do so by a declaration in Ps. 55:17—Evening and morning and at noon will I pray and cry aloud. The last six weeks of his life he became entirely blind. He would say, when about to commence family worship, "Are you all here?" and then he would proceed to read a portion of Scripture from memory, and line out the psalm and sing it. He had a great memory. When teaching school, on Monday mornings he would repeat to the larger scholars, during recess, the sermon he had heard the day before. ~~The~~ Mrs. Sam'l M'Clellan, still living, and a member of this church, gave me this account. She went to school to him. He died at the age of 81, and his wife at 87. I cannot tell anything about elders Appleton and Templeton, except that Mr. Appleton moved to Pottsville and started the first store that was ever kept there. Afterwards he moved to Phila. He is not living, I believe. Mr. Templeton moved west and died. They were said to have been very good men.

Joseph Chambers, Sr., became an elder in this church some time after its formation. We form an estimate of his Christian character, from the fact of his superintending, for years, the Sabbath School at White Springs, or Barber's little mill, and also from his conducting

prayer meetings on Sabbath afternoons, at which he would often read a sermon from some printed volume. He, also, did a great deal in visiting the sick. "Though dead he yet speaketh."

Next among the elders, I learn of Joseph Chambers, Jr., Dr. J. G. Piper, and Robert B. Barber. Dr. Piper took his certificate from this church, and joined the Buffalo church in 1866. He was dissatisfied about something in reference to Mr. Marr. He died soon afterwards.

Mr. Robert B. Barber came as an elder, with his certificate, from the church in New Berlin, and remained in this church two or more years. On page 13 of sessional records I find this minute: "Mr. Robert B. Barber, a ruling elder of this church, requested a certificate of dismissal for himself and wife to join the church of Buffalo. Mr. Barber being requested to state his reasons for this request, stated that his request did not arise from any disaffection with the minister, session, members or any member of the church, but that his brothers were in the Buffalo church, and that he desired to be in the same church with them; supposing that he would thus feel himself most at home and thus enjoy himself best; that he had hoped that the Mifflinburg and Buffalo churches would have been united under the same ministry; that this hope now being cut off, he took this as the only method of being in the same church with his brothers." His request was granted. On page 9 we read of Mr. James Sands being elected and installed elder in this church Feb. 5th, 1850. He had been an elder in another church. He was dismissed to join the church in

Lewisburg, but is now a member of the Buffalo church. Mr. James Barber was also an elder of this church. He moved west and died.

On the 10th of Sept., 1864, Mr. Wm. Rule and Mr. J. E. Herr were elected elders in this church. The Rev. J. N. Boyd ordained them. On April 7, 1866, Mr. James Chambers and Mr. M. B. Chambers were elected elders, and Mr. Joseph Orwig, Mr. Fisher Gutelius deacons, and were ordained by the pastor. Mr. M. B. Chambers has removed to Illinois. Mr. G. N. Youngman was elected and installed elder Oct. 25th, 1868. On Feb. 8th, 1873, Mr. Robert T. Barber and Mr. George Chambers were elected elders, and were ordained the next day, previous to celebrating the Lord's supper.

The times of refreshing showers of grace are among the glad things in the history of this church. Such a time of the right hand of the Most High was witnessed while the Rev. Jos. B. Adams was pastor. I find no record of it other than this from the pen of Mr. Adams: Added 23. I could give the time of that revival, if I could lay my hand on a letter from Mr. Adams, asking me to come and assist him. My work in Sunbury at the time prevented.

Another such time of the right hand of the Most High, which we gratefully remember, was in the winter of 1866. Upwards of forty were hopefully converted in that meeting. At a communion season, April 8th, 1866, twenty-five were added to the church, 21 on profession of faith and 4 by certificate. The solemnity and tenderness of that meeting we love to remember. All of its fruits were not gathered in at that time. Some came into

the church afterwards, and some went to other churches where they naturally belonged. Almost all of them have witnessed a good confession ever since. A few of them have died, leaving behind the brightest testimony that they have gone "to be with Christ, which is far better," than to be here. There have been added to the communion and fellowship of this church, since I came here, sixty-one; 43 on profession of faith and 16 by letter of dismission from other churches. There have been dismissed from this church, during that time, 23, and 19 have died. Nine families have moved away. The present membership, all counted, is 71. I count those now living in Tennessee. There were 51 when I came here.

The history of the candidates for the ministry from this church is an item of historical interest, gratefully to be remembered. We count six. (1) Mr. Robert Youngman, now Professor of Greek in Lafayette College, Easton, Pa. He is an ordained minister. He graduated in that college with one of the highest honors, having the valedictory to deliver. (2) Mr. Benjamin C. Youngman, his brother, is a licentiate, belonging to the North'd Presbytery. He, also, graduated with one of the highest honors, having the valedictory. He had a tutorship in the college for some time. He gave it up and pursued his Theological studies at Allegheny Seminary near Pittsburg. The condition of his health has compelled him to teach for several years past. (3) Mr. Wm. Montelius, graduated at Easton, likewise, and with the highest honor. He died before the time for him to be licensed. (4) Mr. Pontius Irwin, also, had the minis-

try in view, but did not get to enter college. He died, a soldier in Andersonville prison, and his grave is an unknown grave. (5) Mr. Fisher Gutelius, graduated in Lafayette college with honor, and was offered a tutorship, but declined, and went to the Theological Seminary in New York city. He is now settled as pastor in Warsaw, N. Y. State. (6) Mr. Herman Stees also graduated at Easton, has been received under the care of the Northumberland Presbytery, and is now teaching in Berwick, Pa. I might add a seventh, Mr. Linn Kieffer. He found the Savior in our meeting in 1866, but never joined this church. His mother died at that time. I had an interesting thank-offering from her for what the Most High had done for him. We startled her by calling on him to pray in the congregation. He did as requested and with fluency and profit. He had done so previously in a young men's prayer meeting in my study. Not a great while ago his sister talked about the glad surprise which it caused when he prayed for the first time in public. He moved with his parents from this to Carlisle. He afterwards united with the Buffalo church. He was educated by his uncle, Mr. Thompson Linn. He is settled as a pastor over a Presbyterian church in Churchville, Hartford Co., Md.

It is expected that I put upon record an epitome of my own history. I was born near to Oxford, Chester Co., Pa. My mother was Mary Dickey, a daughter of one of the many families in that region bearing that name, and from which a number of Presbyterian ministers have gone forth. They are all of Scotch descent, and are Presby-

terians, except a cousin in St. Louis, who is a Baptist. The D. in my name stands for Dickey. The very name, Reardon, tells its Irish nationality. You see, I am Scotch Irish, but "I was not born in my native country."

An aunt used to tell a circumstance showing my aversion to strife and contention, even in childhood, and yet, though I am a "worm," if trampled upon, my Scotch Irish grit gets roused into self-defense.

My parents died and left me an orphan when I was quite young. The most of my life has been spent in study. For a few years I lived with a man in Lancaster county, who was a harness maker. I attempted to learn the trade; had a strong preference for working in wood, and acquired a skill in using tools, so that some have imagined I was a carpenter. This would have been no disgrace, since the Master is supposed to have worked at that trade and thus dignified labor. The time was when it was a law that every child had to learn a trade. Paul, the prince of preachers, was a tent-maker. To be engaged in some useful calling is certainly more honorable than gentlemanly loafing. During the time I lived in Lancaster county I often worked at what you call small farming; had errands to do and bills to collect, and in this way acquired the ability to speak the Pennsylvania German. During that time I awoke as if from a deep sleep, with an intense thirst for an education, and then every spare moment was spent in the improvement of my mind. This became noticeable, so that a fine offer was made for me to become a physician. Two years

I spent in Hopewell Academy near to Oxford, Chester Co., preparing for college, under the tutorship of Jesse C. Dickey and a Mr. Stevenson, afterwards missionary in India.

One year I spent in Delaware College, New Ark, State of Del. During that year I was taken under the care of the New Castle Presbytery, and received aid from the then Old School Board of Education. The College was under New School control. I therefore went to Princeton, New Jersey. Spent three years in that College. I did not stop to teach, and earn money, during term time, but in my Senior year I did hear the two sons of Rev. Dr. Watson recite in the classics. They were preparing for College. For this I received my boarding. But it kept me so busy, along with my own studies, that I did not have time, even to make my own fire in my room, much less attend to anything for the Dr.

My review studies for final examination were such a tax that I asked to be released. This was done with the request that I would recommend some one else.

I graduated in College in 1852. Entered Princeton Theological Seminary and spent three years of study in it, and graduated in 1855. Was licensed in April of that year. Four of us were licensed at the same time, by the New Castle Presb. Two of them are in a better world. One of them, Chas. Mills, is a missionary in China.

Nine months of the first year after leaving the Theological Seminary, I supplied my pastor's pulpit (Dr. Dickey's.) He being away, part of that time on a trip to Europe, for his health. He afterwards spoke to me about becoming his co-pastor. The other three months of that

year I spent in collecting funds for the Ashmun Institute, now called the Lincoln University. While thus engaged, I preached in a number of important places, twice for Dr. Hoge, pastor of the Westminster Church, Baltimore; and, on his moving to New York city, I was invited to fill his place, but declined because of my small stock of sermons and because of my having engaged to preach in Sunbury and Northumberland. Was settled as pastor in those places, seven years wanting a little over a month. Spent two years as itinerant missionary for the North'd. Presb.

It was eleven years last June since I commenced preaching here.

I did what few ministers can say. I baptized my own father-in-law. His father was once a rich English Quaker, living on the eastern shore of Maryland. The Quakers do not believe in literal baptism.

My name is the only one of the kind on the roll of ministers in the Presbyterian Church, a roll of about 5000.

If there could have been summed up the amounts contributed for the Boards of our Church during the existence of the congregation it would have been an item of interest.

Whether all who belong, or have belonged to this Church have given for the support and spread of the Gospel, according as the Lord has prospered them, is an item that must remain unwritten. And yet it is all in God's book of remembrance, and will come up for review.

I think that in the day of reckoning there will be found recorded in that book, gifts to the Lord of great value. Some of them wid-

ow's mites. The self-denial and love for Christ with which they have been given, will be found to have been the secret of their worth. We have reviewed the past of this Church, but meagrely. We cannot gaze into its future. But shall the future be more prosperous than the past? Something depends upon the legacy of prayer and godly living which its present members leave behind.

No legacy has been left for the literal or pecuniary support of this Church, or for any of the benevolent operations of our body at large that we know of. May the first named or spiritual legacy be left by each one of the present members. May there be a seed to serve the Lord here, after the fathers and mothers have passed away to a better world. When these whose locks are becoming silvery shall be gone, who will rise up to take their places? This is something for the young people to think about, as well as the old.

Here is a thought or two for the future in regard to this Church. It is to be hoped that there will be a more careful keeping of historical matter in reference to this part of Zion. It will save the future historian a vast amount of labor and time.

If the session would make it one of its acts to record in their book, a narrative of the state of religion during each year, it would be a benefit to the congregation. The sums contributed for the support of the Church and the spread of the Gospel, should also be recorded, and read out to the people once a year.

And if the meetings of sessions were more frequent, for the purpose of considering the spiritual

condition of the Church and to inquire after the walk of its members it would greatly promote its welfare.

An item of interest which I gratefully record in regard to the members of the Mifflinburg congregation is the fact of the pastor

being remembered in every prayer offered up. Also the Sabbath morning prayer meeting previous to public worship, to implore a blessing upon the minister and his sermon. I record this for all coming generations to read.